1: Blackwood E-5 (1929-1930) 1935
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126 (1923, p. 188) as regards point (*c*), which requires that 'the
159 dreamer should be asked of what each incident or figure makes him think', met with little success, the usual response being 'I thought it was true'.

FREQUENCY OF DREAMING

154 No data as to the frequency of dreams among these people can
159 be obtained from my collection, as even had I carried out my inquiries with more regularity than circumstances did in fact permit, it would still have been impossible to take note of the whole of any one person's dreaming, and there could be no check upon the completeness of the record. It is my impression, however, that, on the whole, dreams were much less frequent than among ourselves, so far as my limited experience goes, though I understand that very great individual differences occur in our own society. It is noteworthy that on more than one occasion the reason alleged for not having dreamed was that the previous day had been one on which nothing particular had happened. It is certainly a fact that on the morning after a day of excitements, such as the ceremony in the taro garden described in Chapter IX, there was always a number of dreams to record. It should perhaps be added that such days of excitement are, as a rule, accompanied by the consumption of more food than usual, including quantities of taro-and-coco-nut pudding, not an everyday article of diet, and certainly not markedly easy of digestion. One man said that he only dreamed when he played around a lot, or went down to the beach where there were rocks and caves. The explanation of the latter condition may lie in the fact that many of these rocks and caves are supposed to be the haunts of *urar*, and are thus connected with feelings of fear which may give rise to dreams in which the *urar* figure.

THEORIES OF THE ORIGIN AND MEANING OF DREAMS

828 An endeavour to ascertain the ideas current among these people as to the cause of dreams elicited the following replies: 'You sleep, something goes away out of your head, when you wake it comes back.' 'The men who have died before send dreams to you when you sleep.' 'When we dream, the people who are dead come and
828 talk to us.' 'In dreams we go and stay with the people who are
●774 dead.' 'I think when we dream our *abin* go and stand up with all the men who fought in the old days' (*abin* is the word used for a

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man's shadow, his reflection in a glass or in a pool of water, or his 828
'spirit' while he is still alive, but never for the spirits of the dead, 774 ●
the word for which is always *urar*). On one occasion a man, after
telling me his dream, asked me: 'Where does our spirit (using the
word *abin*) go when we dream?' I said I didn't know. Then he
said: 'The night fools us; we see something in our sleep and we
think it is true.'

A more sophisticated explanation, given by a young man of 828
Petats, who had had some contact with white people, runs as 177
follows: 'If a man eats too much, and then goes to sleep, his belly
is too full, and the blood in his skin turns round and round all the
time, and the blood runs into his eyes while he is asleep; then he
sees a bad man, just like the men who are dead; the man wants to
fight him. Or else he sees a friend belonging to another place who
comes and talks to him.'

They divide their dreams quite definitely into two classes. One 828
informant, talking pidgin-English, said to me: 'Some dreams are
true, some are gammon.' 'Gammon' is used in pidgin-English for
anything false or deceiving, for nonsense, or for a deception in-
tended to tease. In telling dreams which they class as 'gammon'
they often conclude the account by saying: 'I got up and said, "Oh,
what have I been doing, I have been dreaming, that's all".' Or, as
one man put it, 'Then I woke and thought it was true and I was
very sorry, and I went to look, and it was all right, so I knew the
night had deceived me.'

Of the dreams of the other class—those held to be 'true', it is 828
fair to say, as Dr. Seligman suggests (1932, p. 216), that 'the dream 787
is a significant mental element in waking life upon which a man
may be ready to act and for which he is prepared to suffer'. In-
stances of this are not wanting in my collection. If a man dreams
of cohabiting with a woman who is taboo to him, it is as bad as if
he had actually done so. After telling how he had dreamed of going
to fish for bonito and being pursued by a shark, the dreamer
volunteered the statement: 'If there had been a cry of "*Attin*"
(bonito, see p. 327) to-day I would not have gone out, if there is
one to-morrow I will not go either, but after a few days it will be
all right.' Well knowing the excitement and the rush to put to sea
that invariably attend upon the cry of '*Attin*', I realized that to
refrain from joining in the expedition was a very real deprivation
which would only be tolerated under pressure of an equally real